of Hippocrates, the astronomical records of Ptolemy, and above all the philosophy of Aristotle, continued to be revered, studied, commented. The original texts, indeed, were inaccessible; the studies centred around Arabic renderings, in many cases made from the Syriac versions which had been current in the Levant at the time of the Saracen invasions. The matter, however, was the same: and from the eleventh century onwards, when the breath of intellectual interest had begun to stir again in Europe, it was to the Mohammedan sages of Andalusia that eager Christian students looked for some notion of the wisdom of ancient Hellas. Of course, it was not the Greek authorities only who were thus revered and sought after. Their Arabic exponents—Avcrroes, Avicenna, and the rest—enjoyed a prestige which was barely less than theirs; and, if Christian Europe imagined that the former provided a gate to wisdom, it was no less convinced that the latter owned the key.

The Mediterranean world at this time was divided culturally and politically, it may be said, into three portions. There were the Greeks, possessing the treasures of antiquity, yet hardly aware of their value: tlie Arabs, studying them in vernacular versions in their schools, particularly in Southern Spain: and the Latins, painfully conscious of their inferiority yet for linguistic reasons unable to obtain access to the sources for which they thirsted. All these three sections were cut off

from one another by differences of language, religion, and tradition. The gulf would have been unbridgeable, but for one element which was to be found in all. From the truly catholic point of view, the Jews were the only real Europeans, whose purview extended beyond the boundaries of the Latin world to the Greek on the one hand and the Arab on the other; who possessed a common language—Hebrew—which was understood, in certain